DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF MUZAFFARPUR, 1891.

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DISTRICT CENSUS REPORT.

No. 1107, dated Muzaffarpur, the 30th March 1892.

From—A. Forbes, Esq., District Magistrate of Muzaffarpur,
To—The Under-Secretary to the Government of Bengal, Financial Department.

I have the honour to submit the accompanying report called for in Government circular No. 6T.F., dated 31st October last.

2. The report was drawn up by Mr. L. J. Kershaw, C.S., who was latterly in charge of the census in this district.

REPORT ON THE CENSUS OF THE DISTRICT OF MUZAFFARPUR, 1891.

Head I.—Early History, &c.

Early history, and changes in population, area, boundaries, and jurisdiction since 1872.

In 1872 the two districts of Muzaffarpur and Darbhanga, were one, and went under the old name of Tirhut. The separation took place in February 1875. The population of Tirhut as returned by the census of 1872 was 4,384,706, and the area as returned by the Boundary Commissioners of 1875, 6,343 square miles.

2. From a statement prepared in the office of the Registrar-General, it appears that in 1872 the population of Muzaffarpur alone was 2,245,408. In 1881 the population was 2,582,060, and in 1891 2,711,445. Thus an increase of 336,652 took place, 1872—81, and a further increase of 129,385 took place, 1881—91. In his Census Report of 1881 the Collector of Muzaffarpur calculated that the population of his district, if it increased as it had done at the rate of 15 per cent. in 9 years, or 1·55 per cent. per annum, would double itself in 60 years. It is satisfactory to see that in the last decade the increase has been only 5·01 per cent., from which it is to be hoped that the already overcrowded population of the district will not increase with the rapidity predicted by Mr. Worsley in 1881.

3. Since 1872 a large number of changes have taken place in the boundaries of the district and *thanas*.

Head II.—Movement of the Population.

4. The following statement shows the increase or decrease of the *thana* and district population since 1872:—

Thanas.	1872.	1881.	1891.	Increase or decrease since 1881.	Increase or decrease per cent.
1	2	3	4	5	6
Muzaffarpur ...	451,141	543,347	572,749	+29,402	+5·4
Paru	257,616	292,456	309,143	+16,687	+5·7
Katra	160,858	186,966	191,078	+4,112	+2·19
Hajipur	235,123	270,291	264,092	—6,199	—2 29
Mahuwa	252,222	293,306	295,206	+1,900	+·64
Alganj	135,559	157,800	154,781	—3,019	—1·91
Sitamarhi	364,005	294,262	318,084	+23,822	+8·09
Shiuhar	159,377	172,655	182,757	+10,102	+5·85
Pupri	229,507	206,429	232,114	+25,685	+12·44
Belsund	.....	164,548	191,441	+26,893	+16·34
Total ...	2,245,408	2,582,060	2,711,445	+129,385	+5·01

5. In Belsund, Pupri, and Sitamarhi the greatest increase is shown. These are in the northern part of the district, where the density of the population formerly was not so great as elsewhere.

6. The only decrease has taken place in the two *thanas* of the Hajipur subdivision—Hajipur and Lalganj; the total decrease being 9,218, and the decrease per cent. being 2 1. Successive indifferent harvests may greatly account for this, and also the employment of a considerable portion of the male population as labourers and menial servants in Eastern Bengal. The large number of money-orders paid during the cold weather months corroborates this.

Towns and villages.

7. The following statement shows the number of villages in different *thanas*.—

Thanas.	1872.	1881.	1891.
1	2	3	4
Muzaffarpur	982	1,150	939
Paru	580	565	556
Katra	272	328	271
Hajipur	496	575	468
Lalganj	329	333	307
Mahuwa	647	799	587
Sitamarhi	562	837	341
Belsund	...	...	225
Pupri	248	356	210
Shiuhar	222	211	200
Total ...	4,338	5,154	4,104

In the census of 1872 "village" included the whole survey area as well as the true residential village. In 1881 census outlying hamlets were to a large extent returned as separate villages. They were treated in 1872 and 1891 as parts of the *Asli* village.

A separate village in the 1881 census was "a village having a distinct name, or locally considered to be an independent village." It would be almost correct to say that we have returned to the 1872 definition

8. This table for purposes of comparison is, however, useless, as in this census a "mauza" is taken to mean a village, whereas it may include two or three villages as understood by the two preceding censuses.

9. The following table is of more importance. It shows the number of villages and towns with varying population:—

Thanas.	Under 200	Above 200 and under 500.	Above 500 and under 1,000.	Above 1,000 and under 2,000.	Above 2,000 and under 3,000.	Above 3,000 and under 5,000.	Above 5,000 and under 10,000.	Above 10,000 and under 15,000.	Above 15,000
1	2	3	4	5	6	7	8	9	10
Muzaffarpur ..	248	339	228	93	21	8	1	..	1
Paru	135	229	127	50	7	5	2	1	
Katra	55	95	63	41	9	6		2	
Hajipur	171	142	89	46	15	4	...	...	1
Lalganj	92	123	63	22	4	2	...	1	...
Mahuwa	144	226	153	55	7	2	...	...	...
Sitamarhi	28	77	129	86	10	9	2	...	...
Belsund	32	68	70	33	10	10	2	..	...
Pupri	8	52	75	47	14	12	2	..	..
Shiuhar	8	59	70	50	9	1	3	...	..
Total ...	921	1,410	1,067	523	106	59	12	4	2

* The necessary conditions being—
(a) Population not less than 5,000.
(b) If population be less than 5,000, the place should be under th Municipal Act.
(c) Some distinctly urban character, *e.g.*, market towns.
Circular No. 30.
12-12-90.

10. It appears therefore that 77 village, or towns have a population of over 3,000. But under the definition laid down by the Census Commissioner,* only 11 of these are towns strictly, viz.—

		Population.
Muzaffarpur Municipality		49,192
Hajipur „		21,487
Lalganj „		12,493
Sitamarhi „		8,715
Dhamauli „		5,795
Bahilwara „		6,611
Jaganwara „		6,318
Jarang „		4,568
Kanta „		5,010
Basantpur „		5,542
Sursand „		7,296
Total ...		133,027

Therefore 4·9 or about 5 per cent. of the population, live in towns. During the census of 1881, the Muzaffarpur urban population was returned as 6·14 per cent. of the whole population. But as noticed above, the different definitions in the two censuses render any comparison difficult, if not worthless.

Immigration and emigration.

11. The following table shows the number of males born in and out of the district. Females have been omitted, as marriage is ordinarily the cause of their change of residence:—

Thanas.	Number of males in the district.	Number of males born in the district.	Foreigners.
1	2	3	4
Muzaffarpur	277,442	270,936	6,506
Paru	144,095	140,215	3,880
Katra	93,932	92,615	1,317
Hajipur	122,296	119,776	2,520
Mahuwa	138,385	136,700	1,685
Lalganj	70,023	69,322	701
Sitamarhi	158,465	154,566	3,899
Shiuhar	91,435	87,147	4,288
Pupri	114,502	112,224	2,278
Belsund	94,799	94,070	729
Total ...	1,305,374	1,277,571	27,803

Thus in the district there are 27,803 foreign males. In 1881, 1,227,675 males were returned as born in the district, leaving an alien male population of 38,056. I have made every attempt to account for the falling off of nearly 30 per cent. in this number, but am unable to do so. The falling off is chiefly in natives of the three adjoining districts, as the following figures show:—

District of birth.	1881.	1891.	Falling off.
1	2	3	4
Champaran	6,713	4,533	2,180
Darbhanga	9,193	5,962	3,231
Saran	10,995	7,969	3,026
Total ...	26,901	18,464	8,437

12. The only suggestion I can make is that the date of the census of 1891 was ten days nearer to the impending marriage season than that of the previous census, and that a large number of persons had gone home for the time on this account.

13. The largest increase of alien population appears in Muzaffapur *thana*. The fact that Muzaffarpur is a large trading centre would naturally attract a strong alien element, probably for the most part of the commercial and trading classes. In Shiuhar *thana* the existence of Bairagnia,* the largest grain centre in Bihar, may be taken to account to some extent for a large alien population.

* On the Nepal boundary.

Belsund is a purely rural *thana;* the small number of aliens are probably relatives of the cultivators, or those engaged in European domestic employment.

Head III.—Varying Density of the Population.

14. The following table shows the density of population for each *thana*. The figures for 1872 have been taken from Mr. Worsley's report, and those for 1881 from the revised census statement of 1881 (*i.e.*, having reference to the change in boundaries of certain *thanas*):—

Thanas.	Density in 1872.	Density in 1881.	Density in 1891.	Increase or decrease, 1881—1891.
1	2	3	4	5
Muzaffarpur	788	950	1,001	+ 51
Paru	616	700	740	+ 40
Katra	705	820	838	+ 18
Hajipur	822	945	923	— 22
Mahuwa	803	934	940	+ 6
Lalganj	792	923	905	— 18
Sitamarhi	648	824	891	+ 67
Shiuhar	789	851	900	+ 49
Pupri	925	829	932	+103
Belsund	...	803	934	+131
Total district density ...	748	860	903	+ 43

15. The decrease in Hajipur and Lalganj has already been noticed. The density in Muzaffarpur and Mahuwa is exceedingly high. The density in Paru is small compared with the district average. Paru lies farthest from the trade centres. This may be one cause. It also comprises large stretches of *char* lands, which bear only one crop (paddy) in the year.

The district average gives the figures of 903 souls to each of 3,003 square miles in the district. If, further, we take the present census definition of a "town" and call all not living in the eleven towns of the district rural population, the density of the rural population would be 873·44 to the square mile.

The protection of this dense agricultural population from failure of their crops is one of the most difficult problems in the district.

The density of population in this district is over twice the average density for all Bengal in 1881, and is greater than the average density of all Bihar by 369 souls to the square mile.

16. The population of the Muzaffarpur Municipality was 42,460 in 1881 and 49,192 in 1891. The area is 4 square miles. The density, therefore, in 1881 was 10,615, and in 1891 12,298, per square mile—about equal to the density in the suburbs of Calcutta.

Muzaffarpur Municipality.

Head IV.—Religion.

17. The following table shows the distribution (in 1881 and 1891) of population according to religion:—

Year.	Hindus.	Muhammadans.	Christians.	Parsis.	Jews.	Brahmos.	Others.
1	2	3	4	5	6	7	8
1881 ...	2,265,380	316,308	372	...	...	...	...
1891 ...	2,377,901	332,873	371	1	3	5	291
Increase ...	112,521	16,565	—1	1	3	5	291

18. In 1881, Muzaffarpur showed the somewhat uncommon result of being a district free from any religious sect, except Hindus, Muhammadans, and Christians. During the last decade a number of new sects, the numbers of whose adherents are, however, insignificant, have sprung up in the district. These can fairly be attributed to railway communication and the converse immigration from Bengal and the Panjab of the trading and commercial classes.

19. In 1872, Mr. Worsley returned the ratio of Hindus to Muhammadans as being 4: 1. In 1881 the ratio was 7: 1, or more correctly 71 : 10. In 1891, the ratio is exactly the same, viz. 71 : 10.

Comparison of ratios of Hindus to Muhammadans in different years.

In 1872 and 1881 the ratio of Hindus to Muhammadans for the province was a little over 2 : 1. Muzaffarpur, therefore, is a strong Hindu district.

20. Sita, wife of Ram, a son of Dasaratha, the greatest goddess among the Hindus, was born in Panaura village, near Sitamarhi. Her image is still preserved, and in the month of Chaitra (March-April) an immense number of pilgrims from all parts of India journey to her shrine. Religious tension is strained in Sitamarhi, and the existence of Sita's shrine is the cause of the *ultra* Hinduism of the northern part of Muzaffarpur.

21. Islam has never held a strong position in Tirhut. The waves of Muhammadan invasion into Bengal skirted, as a rule, along the south of the district, and though a Muhammadan *amil* ruled Bihar till the last century,* the North Gangetic province was never profoundly affected by Islam, but always retained its strong Hinduism. Akbar, it is said, visited Hajipur. The Ganges seems to have been the limit line of actual Musalman conquest. The last scene in the drama of the Moghul Empire† was acted in that part of the Patna Division lying south of the Ganges. It is certain that the Muhammadans never extended their conquest far north in the district, as no attempt seems ever to have been made to cross the Nepal frontier.

Muzaffarpur a Hindu and not a Muhammadan district.

* Hashyar Jang was the last. Papers bearing his signature are still in the Collectorate.

† When Shah Alam was king.

Head V.—Infirmities.

22. The following is a statement of infirmities in relation to *thanas*, religion, and sex:—

	Male.								Female.							
	Insane.		Deaf and dumb.		Blind.		Lepers.		Insane.		Deaf and dumb.		Blind.		Lepers.	
	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Muzaffarpur	47	4	698	51	321	59	111	21	17	2	381	24	288	184	14	3
Paru	25	1	363	32	175	11	72	2	4	2	190	20	208	31	2	...
Katra	6	2	24	/5	30	4	54	3	7	1	7	3	15	2	2	1
Hajipur	32	3	202	19	221	22	66	15	10	3	114	14	207	23	5	4
Lalganj	8	2	117	14	113	15	41	9	5	1	49	6	107	17	1	1
Mahuwa	26	3	243	28	185	22	46	7	10	2	117	30	145	29	3	3
Sitamarhi	9	1	129	3	33	4	38	1	6	1	54	15	8	2	...	2
Shiuhar	7	...	30	5	77	15	43	3	2	...	20	1	50	10	10	5
Pupri	8	3	27	4	30	7	60	6	7	1	19	2	17	6	7	1
Belsund	4	...	27	1	27	8	62	7	8	1	12	1	16	3	5	1
District Total ...	172	19	1,860	162	1,212	163	607	74	76	14	963	125	1,066	307	49	21

23. The 1881 and 1891 the total district figures were:—

Year.	Insane.		Deaf and dumb.		Blind.		Lepers.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
1881 ...	283	136	2,854	1,560	1,778	1,823	692	101
1891 ...	191	90	2,022	1,088	1,374	1,373	681	70
Decrease ...	92	46	832	472	404	450	11	31

24. These figures show the following results:—

(*a*) A decrease in every infirmity among both sexes during the last decade.

(*b*) An undue proportion of infirmities among Hindus and especially among Hindu males.

(*a*) An undue proportion of infirmities of all classes among males as compared with females.

(*a*) Requires explanation.*

(*b*) The ratio of Hindus to Muhammadans has been already stated as being 7 : 1. For all infirmities the ratio of aflicted Hindus to Muhammadans is 9 : 1.

(*a*) and (*β*) The female returns are probably incorrect, as it is certain that there was during the census a great concealment of female infirmities and especially of female leprosy.†

† This feeling seems to have actually been aided by the enumerators themselves, who though living in the same village neglected to enter a female leper. There seems to have existed an idea among the mass of the people that Government intended to take the lepers from their homes and put them in a Government institution.

Leprosy was in the census taken to mean corrosive leprosy only and not white leprosy. I understand from the Charge Superintendents that the definition was correctly understood and acted on by the enumerators.

Head VI.—Education.

25. The Deputy Inspector of Schools has supplied me with the following statistics. No figures are unfortunately available for 1872, as they have been destroyed:—

Schools.

Year.	High English.	Middle English.	Middle Vernacular.	Primary.	Indigenous.	Total.
1	2	3	4	5	6	7
1881	1	6	13	2,432	457	2,909
1891	4	6	8	771	655	1,444
Increase or decrease.	+3	...	—5	—1,661	+198	—1,465

Pupils.

Year.	High English.		Middle English.		Middle Vernacular.		Primary.		Indigenous.		Total.	
	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.	Hindu.	Muhammadan.
1	2	3	4	5	6	7	8	9	10	11	12	13
1881	242	40	329	77	737	32	16,119	2,519	2,694	.....	20,121	2,663
1891	936	284	487	68	589	11	12,980	1,719	3,627	690	18,619	3,772
Increase or decrease.	+694	+244	+158	—9	—148	—21	—3,139	—800	+933	+690	—1,502	+104

Literate population.

	Number of persons who can read and write.		Learning.	
	Males.	Females.	Males.	Females.
1	2	3	4	5
1881	40,498	1,631	17,551	328
1891	98,283	2,056	21,261	416
Increase	57,785	1,425	3,710	88

Two causes may explain the decrease—

(*a*) A general concealment of infirmities.

(*b*) The prevalent idea, mentioned in the margin, may have been really strong and may have caused concealment to an appreciable if not to a very large extent.

26. These figures therefore show a most discouraging result. Dividing the population into learners, literate and illiterate, the result shows that among every 1,000 in Muzaffarpur, there are seven learners, 33 literate and 960 illiterate persons.

Learners. | Literate. | Illiterate.

The figures show a somewhat better result if we consider the males only. Among every 1,000 males in the district nine are learners, 75 literate, and 916 illiterate.

Female education in Muzaffarpur is hardly an appreciable element, there being three learners and 15 literate in every 10,000 females.

27. The statistics of pupils are discouraging. Taking the school-going population as being 15 per cent. of the whole, and excluding females, we find that the school-going male population of the district is 195,824. Our table shows a total of only 21,261, leaving 174,563 boys of a school-going age unprovided for.

Pupils and schools.

It is satisfactory to note an increase in the number of Muhammadan pupils, small though it be, when a decrease in Hindu pupils has taken place.

Head VII.—Language.

28. Mr. Grierson's account of the language of the district is briefly, that in North Muzaffarpur the *Bhajpuri* dialect, and in Central and South Muzaffarpur the *Bhajpuri*, mixed with the *South Maithli* dialect, is spoken; both dialects being descended from Bihari (not Hindi).

I understand, however, that the language of the district is called everywhere Hindi; that it is spoken in different ways throughout the district; and that Urdu only appears among the highly respectable classes of the municipalities. To be more exact: in Sitamarhi, Pupri, Belsund, and the eastern half of Muzaffarpur *Tirhuta* Hindi is spoken; in Paru, Lalganj, Mahuwa, and in the western half of Muzaffarpur, *Paschima* Hindi is spoken; and in Hajipur *Magahu* Hindi is the prevailing dialect.

Distribution by *thanas*.

Kaithi was established as the written Court language in 1871 under orders of Sir George Campbell. It is much to be regretted that the opportunity was not then taken of introducing the Roman instead of the Kaithi character as strongly advised at the time by many experienced officers.

Head VIII.—Castes.

29. The Hindus form the bulk of the population of Muzaffarpur. The number of Muhammadans is comparatively small. The great mass of the people, notably the cultivating classes, are still Hindu. Though Akbar is said to have visited Hajipur, the tide of the Muhammadan invasion and conversion had, it seems, veryl ittle success in shaking the root which Hinduism had taken in the minds of the inhabitants of Bihar; and this is specially the case with regard to the people of the North Gangetic districts, of which Muzaffarpur is one. The ratio of Hindus to Muhammadans is about 7 : 1.

30. The chief Hindu castes with which the district is populated are Brahman, Rajput, Babhan, Chamar, Dusadh, Goala, Koiri, and Kurmi. Each of these has more than a hundred thousand representatives. The subjoined statement shows the Hindu population in each caste:—

Name of caste.	Census of 1881.			Census of 1891.			Remarks.
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	
1	2	3	4	5	6	7	8
Brahman	47,817	48,389	96,206	42,537	55,484	98,021	Brahman, Gaura, Jausi, Mahapatru, Maithili Pande, Pradhan, Sakadwipi, and Tiwari.
Rajput	84,304	83,290	167,594	87,247	83,324	170,571	Rajput, Banaudhia, Kuru Bansi, Parihar, Rahtaur, Ranghar.
Babhan	85,267	86,366	171,633	87,106	89,217	176,323	Babhan, Bhuinhar, Jaitharia, Donwar.
Bagdi	...	...	...	...	...	...	
Barai	5,948	6,402	12,350	9,491	10,181	19,672	Barai.
Bari	...	...	...	997	1,072	2,069	
Baniya	15,116	15,146	30,262	10,717	11,192	21,909	Agrahri, Agarwala, Vaisya, Batham, Batur, Bais, Gain, Jaunpuri, Janakpuri, Kath-Baniya, Mahuri, Nuniar, Rowniar, Rastagi, Saugi, Senduria, Sibhara, Halwai, Kasarwani, Sah, Tha-thera, Khatri, Singh Sikh.
Barhi	7,877	8,414	16,291	7,785	7,943	15,728	
Bind	10,422	11,130	21,552	10,092	10,062	20,154	
Chamar	59,246	63,591	122,837	60,234	66,896	127,130	Chamar, Muchi, Dabgar.
Chandal	...	...	...	...	...	...	

Name of caste.	Census of 1881.			Census of 1891.			Remarks.
	Males.	Females.	Both sexes.	Males.	Females.	Both sexes.	
1	2	3	4	5	6	7	8
Chasa	...	...	...	...	...	...	
Dhanuk	25,627	27,146	52,773	28,499	29,660	58,159	
Dhobi	13,828	14,605	28,433	14,535	14,606	29,141	
Dom	4,892	5,150	10,042	3,205	4,281	7,486	Dom, Dhirker.
Dusadh	87,292	92,535	179,827	94,015	94,109	188,124	Also called Gorah.
Gareri	5,101	5,429	10,530	4,872	5,567	10,439	Garari, Bherihar.
Ghatwal	27	41	68	...	...	...	
Goala	150,309	148,818	299,127	164,987	163,887	328,874	Goala, Gour, Goaria, Abir, and Raut.
Hari	917	892	1,809	4,383	4,540	8,923	
Jaliya	...	...	...	...	...	...	
Jugi	276	340	616	3,472	5,265	8,737	Jogi, Jangam Digamber, Bharthi, Atith, Sanyasi, Saivya, Sanyagi, Shewda, Bisambhur, and Gosain.
Kahar	12,562	13,011	25,573	11,473	14,185	25,658	
Kaibartta	...	...	...	...	...	...	
Kalu	...	...	...	...	...	...	
Kalwar	14,892	14,647	29,039	17,400	19,491	36,891	Kalwar, Kalal, Abkar and Ranki.
Kamar or Lohar ...	18,714	20,183	38,897	27,537	30,380	57,917	
Kandu	39,739	42,413	82,152	44,353	49,059	93,412	Kandu, Bharbhunja, Madhesia.
Kpali	...	...	...	...	...	...	
Karan	...	...	...	...	...	...	
Kayastha	20,385	22,167	42,552	22,911	25,248	48,159	
Kewat	1,684	1,763	3,447	3,711	4,380	8,091	
Khandait	...	...	...	...	...	...	
Koiri	70,241	71,310	141,551	59,494	62,413	121,907	
Kumhar	16,638	16,775	33,408	19,593	22,718	42,311	
Kurmi	55,582	59,535	115,117	52,807	64,761	117,568	Kurmi, Awadhiya, Kuroi.
Halwai	5,367	5,355	10,722	4,989	5,104	10,093	
Mali	5,660	5,883	11,543	5,648	6,214	11,862	
Mallah	43,102	46,761	89,863	40,452	42,764	83,216	Mallah or Manjhi. Mallahs are either fishermen or cultivators or both. The Manjhis are mostly boatmen or fishermen.
Mál	...	...	...	...	...	...	
Musahar	16,882	16,775	33,657	22,076	23,594	45,670	
Napit	18,816	19,826	38,642	20,730	23,062	43,792	
Nuniya	20,576	21,040	41,616	24,883	28,005	52,888	
Pan	...	...	...	...	...	...	
Pasi	5,824	5,866	11,690	4,951	5,985	10,936	Asmani and Pasi.
Pod	...	...	...	...	...	...	
Rajwar	279	252	531	...	...	...	
Sadgop	...	...	...	5	6	11	
Sonar	11,783	12,116	23,899	11,124	13,160	24,284	
Sudra	...	...	...	...	...	...	
Sunri	15,868	16,788	32,656	17,520	18,785	36,305	
Tambuli	2,319	2,341	4,660	1,472	1,536	3,008	
Tanti	11,739	12,182	23,921	63	81	144	
Tatwa	15,838	16,887	32,725	26,040	25,711	51,760	
Teli	40,445	42,411	82,856	35,219	43,896	79,115	
Tiyar	65	65	130	70	82	152	
Bhuiya	9,134	9,858	18,992	...	...	...	
Bhumij	...	...	...	...	...	...	
Gond	20	5	25	...	...	...	
Kharwar	228	229	457	...	...	...	
Baisnab	2,681	2,063	4,744	513	276	789	
Unspecified	33,395	34,970	68,365	39,516	40,986	80,502	
Tota ...	1,114,219	1,151,161	2,265,380	1,148,733	1,229,168	2,377,901	

31. It will be seen that the Goalas are numerically stronger than the people of other castes taken singly. About one-eighth of the entire population comes under this class. These people are found in nearly all villages. They are called by several names, Goala, Goar, Gop, Goaria, Ahir, and Raut. The generic name seems to be Ahir, which is a corruption of the Sanskrit word *abhir*, often to be met with in Sanskrit works describing the loves of god Krishna with the milkmaids.

The Goalas, though despised and degraded, are at present a people of the agricultural class. They keep herds of cows and buffaloes and supply the people with fuel (of cowdung), milk (sweet and sour), butter, and ghi and assist them as labourers. Not a few of them are pure agriculturists. They are not altogether a harmless class of people. Sometimes these men not satisfied with their own profession, prove themselves to be burglars and commit thefts and other outrages. The institution of early marriage prevails among the Goalas to a large extent. It is even said that marriage contracts are made even before the children are born, and executed if their sexes agree.

As far as I have been able to ascertain there is no one of this class holding any important position in the district; but within the last decade some of these people, living in the town of Muzaffarpur and its neighbourhood, have been benefited by English education, and a few of them are in Government employ.

32. Next to the Goalas the Babhans stand in respect of population; their number being 176,323. The caste is known by the name of Bhuinhar, or Babhan, or both mixed. They have several clans such as Jaitharia, Dundwar, Kinwar, Bomwar, Sukerwar, and Eksaria, &c. This caste is widely spread all over the district, but they are very numerous in the Sitamarhi sub-division. The Babhans adopt the names of Singh and Rai when it is difficult to distinguish them from the Rajputs and Pande, Misr, Thakur, Tiwari, which names are also prevalent among Brahmans. They are an intelligent class of people and occupy a high position, but are looked down upon by the Rajputs and Kayasths, who do not eat food cooked by them. The Babhans are commonly regarded as of mixed descent. It is said that the Brahmans on the Nepal frontier being unaccompanied by their wives and children formed connections with women of the Chhatri caste and their offsprings became Babhans.

There are other legends as regards the genesis of this caste. The story goes, that a certain Raja Siva Singh of Darbhanga (it is not known when he flourished, but he was not an ancestor of the present Maharaja) performed a religious *yujya*, and invited a lakh of Brahmans to attend at the ceremony, and partake of the grand feast that had been arranged for them. It so happened that the number of Brahmans assembled at the *yujya* fell short of the requisite number by half. In order to make up the number, the Raja had to get in people of other castes. These men received the same homage in the shape of presents, &c., as the Brahmans, and in addition, the sacred thread of the twice-born. This gave umbrage to the genuine Brahmans and in order to make the distinction, the Raja gave the people of other castes who partook of the feast the name of Babhans.

Another story is, that Raja Jarasindh of Magadh, on the occasion of the celebration of a religious festival, invited the Brahmans to eat at his place. The Brahmans came, but owing to a quarrel with the Raja, they in a body declined to take their meals, which were ready, and went away. The Raja then got hold of all the people he could find, and entertained them with the food that had been prepared for the Brahmans. He then gave them the privilege of wearing the *janao* or the sacred thread, as a mark of his resentment for the conduct of the Brahmans, and thenceforth the men were known as Babhans as distinguished from the real Brahmans. These are undoubtedly idle stories, and it is but natural that the Babhans themselves should strongly repudiate these legends as regards their origin, and claim the status of Brahmans. The late Rev. M. A. Sherring in his work on "Hindu Castes and Tribes" says that the Bhuinhar Brahmans belong chiefly, though not exclusively, to the Sarwariya branch of the Kanaujia tribe. The word Babhan so common in this district does not occur in his book, and he says that the theory that the class is formed by an intermixture of Brahmans with some inferior caste is untenable in the face of the peculiar Brahmanical terminology in use among the Bhuinhars and of their Brahmanical habits and customs. It seems to me, however, that these grounds may be sufficient to establish their Brahman parentage, but are quite insufficient for believing that the Bhuinhars are unmixed Brahmans. Had the Bhuinhars been of unmixed blood, the Brahmans would not have eschewed them altogether as is the case. From the fact that their very name indicates the occupation of land holding and their other similar pursuits are opposed to the tenets of Brahmanism as well as the circumstance that they do not perform three out of the six principal duties of Brahmans, viz., teaching the Vedas, officiating as priests, and receiving alms: it can be safely inferred that they are either a very degenerate class of Brahmans, or, what is more probable, that they are of mixed descent. That they are an offshoot of the Brahmanical race there cannot be the least doubt whatever, and they still perform three of the principal duties of that race, viz., studying the Vedas, offering sacrifices, and giving alms.

33. At Muzaffarpur some of the educated members of the community have founded an association for the improvement of their position and adjustment of caste disputes. The Secretary of the Executive Community of the Association writes as follows:—

"The Bhuinhars are pure Brahmans, and have been recognised as such since time immemorial. They differ from the rest of the Brahmans in this respect that they have given up the principal performances of Brahmans connected with priestcraft, which are not at all obligatory, viz., *Jajan* (to officiate as priest in ceremonies), *Adhyan* (teaching), and *Pratigraha* (receiving alms), as they have betaken themselves to landholding occupations which were

not practised by Brahmans of ancient times, and in consequence of which they have become a distinct community owing to occupation."

Further on he adds:—

"In order to show that we are Brahmans we must trace our origin to one of the principal divisions of Brahmans. The records of genealogy in the possession of our bards show that the majority of the Bhuinhar Brahmans are Kanya Kubja and the rest Maithil.

"Even at the present day many Maithil Brahmans secede from their community, and are taken to the Bhuinhar community; the condition of admission being that they must give up priestly occupation. Those descended from Kanya Kubja are regarded Kulins, and the Maithils are inferior to them in status.

"In religious ceremonies the Bhuinhars adopt the name of *Sarma*, which, according to the Vedas, are only applicable to Brahmans. We perform *Sradh* ceremony after ten days which is only sanctioned by Shastras for Brahmans. Our initiation (*Upanayan*), marriage, *Sradh* and other ceremonies are performed in the same manner and style and by the same *mantras* as those of the Brahmans. We have amongst us Misras, Tripathy, Ojha, Trivedi, Pande, &c., who are also among other Brahmans."

There is apparently much force in these arguments, but they are not antagonistic to the popular belief that the Bhuinhars are a people of mixed descent. The word Bhuinhar is derived in two ways and means (1) those who have land for their garlands and (2) those who conquer lands, both signifying possession of land.

The Rajas of Benares, Bettiah, Hutwa, Tikari, and Sheohar belong to the Bhuinhar caste.

A chief characteristic of the Bhuinhars is that they are very litigious people. They figure most in cases of boundary and other land disputes.

33. The other prominent castes in this district are:—

Dusadh	188,124
Rajput	170,571
Chamar	127,130
Koiri	121,907
Kurmi	117,568
Brahmans	98,021

34. The Dusadhs are an aboriginal class of people who are kept at great distance by the other castes on account of their dirty manners, dirty habits, and dirty living. They are not particular about their food or drink. They have in a manner monopolized the *chaukidari* of almost all the villages, and are shunned by the people on account of their dirty habits. They, like the Doms and Goalas, commit highway robberies and burglaries.

The selection of Dusadhs as village watchmen is, I think, based on the principle "set a thief to catch a thief," but, as is not unfrequently the case, the protector often proves to be the devourer.

As a labouring class the Dusadhs set an example to others. They are very hard-working and are accustomed to any kind of labour. Some serve with Europeans, and improve their position thereby. They worship Rahu and offer sacrifices of pigs to their god.

35. The Rajputs or Chhatris, it will be seen, rank next to Dusadhs in regard to number forming about one-seventeenth of the total population of this district, or more correctly about six in a hundred. They are superior in point of rank to all other people except the Brahmans. They are divided into two families, Surajbansi or the solar race, and Chandrabansi or the lunar race. Probably there is no class of people whose condition has so much deteriorated as that of the Rajputs. An account of the Rajputs is to be found in Mr. Sherring's work. The legitimate occupation of a Rajput is fighting, but this is almost now being given up. The Rajput inhabitants of this district are merely an agricultural people. Intellectually, they seem to be inferior to Brahmans and Kayasthas. They do not hold any high offices under Government, and very few of them distinguish themselves in the learned professions or in the university.

The military service does not attract any considerable number of Rajputs, but they are to be found holding posts in the lower ranks of the police. A large number of them serve as peons and *darwans* in Government and private offices.

A large number of Rajputs live in the Hajipur subdivision. The classes of Rajputs to be found in this district are Banaudhia, Kurubansi, Parihar, Rahtaur, and Rangha.

36. The Chamars (127,130), like Dusadhs, are looked down upon as a degraded class of aborigines. The males are employed in removing the carcasses of cattle. They eat unclean food; they assist the people at marriages by their profession of beating drums, and working as field labourers. The caste, however, proves mischievous in many places, as for the sake of the skins they not unfrequently poison cattle. No populous village can do without some resident Chamars, as the Chamarnis are in very great request at the births of children. The Chamars are also a village institution like *chaukidars* and *goraits*. They are invariably called to post up official notices, and to go round with drums to make public announcements.

37. The Koiris (121,907) are the best agriculturists. They are mostly tenure-holders and have claims and privileges in rent in respect of the soil they cultivate. They are a harmless class of people, and their attributes, functions, and practices give a claim to be ranked higher than a great many of the castes hereafter to be mentioned. The production of opium is due to the main labours of this caste. The females work with as much energy as the males.

38. Kurmis, like Kahars, are a class of people who live by personal service with men of higher classes. They are of two kinds, Awadhiya and Jaiswar. The difference in them lies in the fact that in the former, widow marriage is forbidden as is among the higher classes at present, while in the latter class there is no such restriction. Awadhiya Kurmis are

agriculturists and hate menial service which is the lot of Jaiswars. Jaiswars, both male and female, eat the refuse of higher castes.

39. It will appear that the castes I have mentioned above form nearly half of the whole population of this district. There has not been any marked decrease or increase in these castes. The table below will show the increase or decrease under each caste as compared with the census of 1881.

Serial No.	Name.	Census of 1881. Population.	Census of 1891. Population.	Decrease or increase.	Remarks.
1	2	3	4	5	6
1	Brahman ...	96,206	98,021	+ 1,815	Superior caste, either zamindar's tenant, or Government service.
2	Rajput	167,594	170,571	+ 2,977	Ditto.
3	Babhan ...	171,633	176,323	+ 4,690	Ditto.
4	Kayastha ...	42,552	48,159	+ 5,607	Ditto.
5	Baniya	30,262	21,909	— 8,353	Zamindari tenants; commerce tenants.
6	Jogi	616	1,568	+ 952	
7	Sonar	23,899	24,284	+ 385	Mostly artisans.
8	Koiri	141,551	121,907	— 19,644	Agricultural class, tenant, occupancy right.
9	Goala	299,127	328,874	+ 39,747	Ditto.
10	Kandu	82,152	93,412	+ 11,260	Tenants and his own profession.
11	Lohar	38,897	57,917	+ 19,020	
12	Kalwar	29,089	36,891	+ 7,802	
13	Teli	82,856	79,115	— 3,741	
14	Sunri	32,656	36,305	+ 3,649	
15	Barhi	16,291	15,728	— 563	
16	Kumhar ...	33,408	42,311	+ 8,903	
17	Mali	11,543	11,862	+ 319	
18	Bari	.....	513	.....	Baris were shown among "Others" in 1881.
19	Tambuli... ...	4,660	3,008	— 1,652	
20	Kahar	25,573	25,658	+ 85	
21	Kurmi	115,117	117,568	+ 2,451	
22	Hajjam	38,642	43,792	+ 5,150	
23	Dhanuk	52,773	58,159	+ 5,386	
24	Kewat	3,447	8,091	+ 4,644	
25	Mallah	89,863	83,216	— 6,647	
26	Bind	21,552	20,154	— 1,398	
27	Nuniya	41,616	52,888	+ 11,272	
28	Tatwa	32,725	51,760	+ 19,035	
29	Gareri	10,530	10,439	— 91	
30	Pasi	11,690	10,936	— 754	
31	Musahar	33,657	45,670	+ 12,013	
32	Dhobi	28,433	29,141	+ 708	
33	Chamar	122,837	127,130	+ 4,293	
34	Dusadh	179,827	188,124	+ 8,297	
35	Dom	10,042	7,486	— 2,556	

40. Although civilization has advanced to such a great extent, still no one seems to care for the history connected with his caste, and it is with difficulty that any reliable history can be traced.

41. The table above shows the castes arranged in order of social precedence as locally recognized. This arrangement of the Hindu caste has been based principally according to race, occupation, and local position.

42. According to Manu, the great lawgiver of the Hindus, the people were divided into four castes, viz., Brahman, Kshatriya, Vaisya, and Sudra. It is difficult to say what castes should come under the head "Vaisya" and what under "Sudra," but the superiority of Brahman and Rajput is unquestionable and no explanation is needed. It seems, however, that Vaisyas were at first agricultural classes, but gave up field labour and preferred money-lending and other works. Among this class the different classes, such as, Khatri, Agarwala, and all others, which profess to be of different castes, are placed under the head of Baniyas, which the table at page 7 will show. Sonar, Koiri, Goala, Kandu, Lohar, Kalwar, Teli, Sunri, and Barhi may also be classed under them: the rest are reckoned as Sudras.

43. It now remains to place Babhan and Kayastha. As I have said above, the Babhans being allied to Brahmans deserve a position below the Rajputs.

44. The Kayasthas represent the writer class. Government employ was, and still is, their chief profession. Even a poor Kayastha will be ashamed to beg or to employ himself in trade. The legendary story connected with them is that Brahma while creating the four castes thought the necessity of creating Chitragupta to keep an account of the creation. The Kayasthas are the descendants of Chitragupta. They are of 12 kinds, viz., (1) Mathur, (2) Bhatnagar, (3) Sribastab, (4) Saksena, (5) Surajdhwaj, (6) Amashta, (7) Gaur, (8) Karan, (9) Balmik, (10) Aithana, (11) Kulsreshta, (12) Nigam.

There is nothing to show what kinds of Kayasthas are included, but about three-fourths of them are Sribastab. They differ from the Tirhutia Kayasthas in manners and customs.

The Kayasthas are much given to drinking, and are most of them flesh eaters. The separate clans do not eat together, but they will drink and smoke together. Most of the women can read and write, and if left to themselves manage their own *zamindari*. The *parda* system is greatly observed in this caste among the women. The Kayasthas have a festival of their own called the "Dawat Puja" or pen and ink festival which takes place on the 18th of Kartik in each year. They worship the implements of their profession, and do not touch pen or ink on that day.

45. Jogi or Atith is a caste which worship the great Hindu god Siva. They are called by different names in this district, such as, Jungum, Digambar, Bharthi, Sanyasi, Saivya, Sanjogi, Shewda, Bissambhar, and Gosain. Their occupation is one of the important causes which places them lower in position than the Baniyas. The word jogi seems to have been derived from the word *jog* which means religious devotion; and the word jogi itself means a devotee. It seems ridiculous to place this caste lower in position to Baniya, but as I have said Jogis make Babhans, Kayasthas, and Baniyas their disciples and eat with them without any restriction. Some are the priests in the temple of Siva; some are mendicants; some trade in cattle and lend money; and some lower their position to such an extent as to do the works of *Patwa*, *i.e.*, to string beads. Hence their claim for superiority has been disregarded totally. It is even said that mere appearance of a jogi at the time of departure for a new place is considered inauspicious. There appears a large variation in the population of this caste. The census return of 1881 showed the number of jogis to be 616, while the present return shows 8,737. This variation is due, perhaps, to the inclusion of Atiths and different classes of Jogi above alluded to under this head. Atiths in the former census were shown among "Others."

46. It has been said above that Baniyas, &c., belong to the Vaisya class. It is difficult to make out whether Khatri, Agarwala, Singh, and Sikh located in this district had better claims to be classed among the superior classes to which they have pretension. They demand a place among the Rajputs or Chhatri. They wear sacred threads or *janaos* like people of the higher classes: this ambition in this caste is due to their fair complexion and riches with which they have been endowed, and to the good manners and customs which they have adopted, but it may be said in justice to them that they merit the first place among the Baniyas.

47. Sonars, Lohars, Barhis, Thatheras, and Kumhars are of the artisan class. The Sonar works in gold and silver; the Lohar in iron; the Barhi in wood; the Thathera in brass and other metals; and the Kumhars in earth. Their claim for superiority rests in the value of the metal they have to deal with. The Lohars are also called by the name of Kamar, and the assumption that Lohars have the admixture of *Kol* blood might be correct.

48. The chief among the Sudras or servile castes are Mali, Bari, Tambuli, Kahar, Kurmi, Hajjam or Napit, Dhanuk, Kewat, Mallah, Bind, Nunia, Patwa, Gareri, and Pasi, and the lowest are Musahar, Dhobi, Chamar, Dusadh, and Dom.

49. Malis are growers of flowers and are not very useful except that they undertake to vaccinate and to supply the Hindus with *mour* or flower crown at the marriage or any other *yujya* and are handsomely paid for them. No history connected with this caste is forthcoming except that they have been never heard of having any connection with any of the lower castes.

50. Kewat, Mallah, and Bind are of the same class and represent the costermonger caste.

51. Doms are the meanest of all castes, and are impure to the highest degree. Not even a Dusadh would like to mix with them. They make the funeral pyre and bring fire for the cremation of dead bodies. They are handsomely paid for their services, and they have the right to receive the garments of the deceased. They are employed as executioners by Government. They are great thieves and burglars and are very merciless. They are even heard of killing men when opposed in the act of stealing. The Dharkars are a class of Doms who devote themselves to preparing mats and baskets. The Magahiya Doms are notorious thieves, but happily their number is very small in this district. The Doms are neither Hindus nor

Muhammadans; but they style themselves as Hindus. A chief characteristic of this caste is that its members would never practise agriculture and would never grind wheat and corn of themselves.

52. The subjoined statement shows the castes, tribes and races of Muhammadans:—

Serial No.	Name.	Census of 1891.			Remarks.
		Males.	Females.	Both sexes.	
1	2	3	4	5	6
	Sayyid	2,486	2,817	5,303	Includes Shia.
	Shaikh	78,191	90,927	169,118	Do. Suni.
	Rangrez	118	125	243	
	Kazi	18	5	23	
	Kasai	177	172	349	
	Moghulzada	4	4	8	
	Mahzada	33	34	67	
	Mirza	26	7	33	
	Moghul	129	677	806	
	Mir	104	69	173	
	New Musalman ...	30	71	101	
	Pathan	6,170	5,694	11,864	
	Madari	97	124	221	
	Julaha	32,971	36,690	69,661	
	Dhunia	16,637	18,866	35,503	
	Kunjra	3,413	4,001	7,414	
	Unspecified	15,680	16,306	31,986	
	Total ...	156,284	176,589	332,873	

53. The principal Muhammadan castes are the Sayyid, the Shaikh, the Moghul, and the Pathan. As the Brahman is among the Hindus, so is the Sayyid among the Muhammadans. There are two sects, Shia and Sunni. The Sayyids are generally Shias, and Shaikhs generally Sunnis. These two sects are generally hostile to each other. The show in the Muharram is observed by the Shias and disliked by the Sunnis.

54. Among the Muhammadans new parties have sprung up, one is called Hanifi and the other Wahabi. They differ only in the mode of prayer like Papists and Protestants among the Europeans. The flesh of camel is sacred to them in the Bakrid festival. The Sayyids hold an important position among the Muhammadans. They claim Arabic descent and claim to have inherited, on the male side, the blood of the Prophet through his daughter Fatima who was married to Ali. The number of Wahabis is smaller than the Hanifis. It is said that they have a fondness for *Jehad*.

55. The Shaikhs are of no nationality in particular. The word means 'venerable' and was applied originally to any Musalman who might be distinguished for learning and piety. Both Moghuls and Pathans have assumed the title of Shaikh at different times.

56. The Moghuls are descendants of those Musalmans from Central Asia who invaded India under the championship of Timur and Babar.

57. The Pathans are the descendants of the Ghaznavites, Ghorians, and other more recent comers from Afghanistan.

58. Among the lower classes of Muhammadans are the Shah, Sain, Kasai, Moghulzada, Mahzada, New Musalman, Madari, Maskhara, Turk Musalman, Dhunia, and Julaha.

Head IX.—Occupation.

59. It appears that there has been no tabulation of census figures with reference to caste. It should, however, be noted that the origin of castes of people of India is due mainly to two causes, viz., (1) geographical position, and (2) occupation; and as a matter of fact each caste has a separate occupation of its own.

60. The population of the district under each head of occupation will appear from the following figures:—

Occupation.	Males.	Females.	Total.
1	2	3	4
1. Government ...	7,841	7,906	15,747
2. Pasture and agriculture.	815,766	868,426	1,684,192
3. Personal service ...	71,061	63,859	134,860
4. Preparation and supply of material substances.	127,426	128,842	256,268
5. Commerce and transport.	24,459	23,349	47,808
6. Professions ...	15,059	14,971	30,030
7. Indefinite and independent.	243,822	298,718	542,540
Total ...	1,305,374	1,406,071	2,711,445

Statement showing the occupations of the people.

Class.	Occupation.	Male.	Female.	Total.	
1	2	3	4	5	6
A	Government.				
	Administration	7,807	7,883	15,690	
	Defence	34	23	57	
	Total ...	7,841	7,906	15,747	
B	Pasture and Agriculture.				
	Live-stock	1,466	1,128	2,594	
	Agriculture	814,300	867,298	1,681,598	
	Total ...	815,766	868,426	1,684,192	
C	Personal Services.				
	Personal and sanitary services ...	71,001	63,859	134,860	
D	Preparation and supply of material substance.				
	Food and drink	44,366	45,684	90,050	
	Light, firing, and forage	9,221	10,252	19,473	
	Buildings	979	937	1,916	
	Vehicles and vessels	145	72	217	
	Supplementary requirements ...	4,164	4,048	8,212	
	Textile fabrics and dress ...	19,151	18,892	38,043	
	Metals and precious stones ...	13,653	12,911	26,564	
	Glass, pottery, and stoneware ...	9,398	8,875	18,273	
	Wood, cane, and leaves	7,347	7,451	14,798	
	Drugs, gums, dyes, &c. ...	14,287	15,189	29,476	
	Leather, horns, and bones ...	4,715	4,531	9,246	
	Total ...	127,426	128,842	256,268	

Statement showing the occupations of the people—concld.

Class.	Occupation.	Male.	Female.	Total.	
1	2	3	4	5	6
E	Commerce, transport, and storage.				
	Commerce	13,887	14,969	28,856	
	Transport and storage	10,572	8,380	18,952	
	Total ...	24,459	23,349	47,808	
F	Professions.				
	Learned and artistic profession ...	14,798	14,733	29,531	
	Sport and amusements	261	238	499	
	Total ...	15,059	14,971	30,030	
G	Indefinite and Independent				
	Indefinite	236,272	288,987	525,259	
	Independent of work	7,550	9,731	17,281	
	Total ...	243,822	298,718	542,540	
	Grand total ...	1,305,374	1,406,071	2,711,445	

61. It will be seen that the most important occupation in this district is agriculture, followed by more than half of the whole population. Although the bulk of the population is agricultural, it is to be regretted that the people care very little for the preservation and increase of live-stock. Comparing the figures under agriculture we find that this district cuts a very sorry figure in this respect. Out of a total population of 1,684,192 there are only 2,594 who have any interest in stock-breeding and dealing and services to stock. Patna, Gaya, and Shahabad are more fortunate in this respect.

62. Among the agricultural classes may be reckoned Brahmans, Rajputs, Babhans, Koiri, Goala, Kahar, Kurmi, Atith, or Jogi, Mallah, Bind, Kewat, and Gareri. The women of Brahmans, Rajputs, Babhans and Muhammadans of Shaikh, Sayyid, Moghul, or Pathan do not assist their husbands in outdoor field works. They, however, do all domestic works. The Brahmans, Rajputs, Babhans, Kayasthas, Shaikh, and Sayyid are *zamindars* or tenure-holders, and all other castes are either tenure-holder cultivators or field labourer.

63. The number of men employed in Government service is very small. Not a few of the employees in the Government service belong to other districts. The ministerial staff is composed chiefly of Kayasthas, but the proportion of Muhammadans is not inconsiderable. The men of higher classes in this district are mostly agriculturists, but a large number of the people are employed in the inferior services, working as peons or constables.

64. The occupation of personal service is followed by Kahars, Kurmis, Dhanuk, Napit, or Hajjam, Kewat, Dhobi, Chamar, Dusadh, Amant, and Brahmans. The first five castes are employed as servants and their women as maidservants with rich men. Both males and females support each other equally by their occupation. The Dhobis are washermen. The Dusadhs and Chamars are employed as grooms, grass-cutters, and field labourers. Some Brahmans serve as cooks. All castes from Hindu to Muhammadans and from highest to the lowest class are employed in the preparation and supply of material substances (class D). A number of Hindu castes has sprung up at a comparatively recent period from the occupations they follow; as, for example, Halwai, Kasab, Rangrez, Nanbai, Goldar, Dafali, Baheliya, Tikulhara, Laheri, Churihar, Raj Mistri, and the like.

65. It appears that Halwais are either Kandus or Brahmans, Khatri or Agarwalas. Kasab, Rangrez, Nanbai are Muhammadans who live by supplying animal food, dyeing, and preparing bread respectively. About one-tenth of the whole population comes under class D. The Khatris, Agarwalas, Kahars, Telis, Sunris, Agrahirs, and Marwaris are the chief men in the district who are employed in money-lending and commerce. They are 1 in every 56 of the whole district population. The Muhammadans and Bengalis are also shopkeepers, but they are not so important as the other castes. They, however, do not follow the money-lending occupation. The men employed in transport and storage are Chattriya Musalmans of the lower classes or men of labouring classes. The trade of elephants and bullocks is undertaken by men of higher classes in addition to their agricultural pursuits: 1 in 90 of the population of this district is employed in professional occupation. The whole population under this head is 30,030. About two-thirds are priests, ministers, and employed in religious services, and less than a third comes under education, literature, law, medicine, engineering, and surveying, and the rest under

sports and amusements and other minor sciences. The Hindu priests and ministers, &c., are mostly Brahmans. A limited number of them only are learned and the rest do the routine business without any education. They are nominally included in the occupation list under this head. The numbers under education, literature, law, and medicine include men of other districts practising here. The medical practitioners or quacks are of the family of Sakadwipi Brahmans who practise more by experience than by any school education, and the vaccinators and midwives belong to the castes of Mali, Kurmi, and Chamar. The pictorial arts and sculptures and music, acting, and dancing are performed by the lower class of Hindus and Muhammadans and by other uneducated classes.

Head X.—Administrative.*

I. Administration.

66. The general instructions were followed in all material points. No necessity arose for any departure from them.

Points in which the general instructions were reported from.

67. No difficulty was experienced in respect of the definition of "village" given in Circular No 10. This definition was strictly adhered to throughout the district.

Definition of a village.

68. At the commencement of operations, the officers of the subdivisions of Hajipur and Sitamarhi misunderstood the definition of "house" as given in the instructions. They understood by the term "house" a homestead including several houses in one "*augun*" irrespective of the number of families contained in it, or of the nature of the families, whether joint or separate. In the operations, however, every house having a separate kitchen ("chula") was regarded as a separate "house" throughout the district, the error in the subdivisions being corrected before it was too late.

Definition of house.

69. The "charge" was identical with the *thana*, which was divided into two subcharges. Each outpost was also a subcharge except in cases where the *thanas* were too large to divide in this way. The *thana* of Muzaffarpur, to give one example, was divided into nine subcharges.

Size of charge or subcharge.

70. The average number of houses in each circle was about 500, the maximum number being under 700, and the minimum over 400.

Size of the circle.

71. The average number of houses in block was 49 or 50. In no case did it exceed 75.

Size of the block.

72. No cost was incurred in numbering the houses, which was done with hematite (oxide of iron) called locally *gerua muttee*, the few pice necessary for which was generally paid by the enumerators themselves, and in some cases by the *punchayet*. The houses were numbered consecutively, the numbers being painted on some conspicuous part of the house.

Numbering of houses and cost.

73. Any system of permanent consecutive numbering would be practically impossible, owing to the fact that houses are very frequently destroyed by fire or by floods, and the frequent separation of families living in the same building would render permanent numbering valueless, if the definition of house, as given in the instructions to supervisors, is adhered to. The crumbling of walls, and tearing of mats would also present difficulties, and the construction of new houses would necessitate the alteration of numbers of sometimes half or more of the houses in the same block. It might be practicable to place a small tin plate to the right of the doorway of every building, taking the building instead of the hearth as the house, but I would not recommend this even in municipalities for the reasons given above.

Practicability of permanent numbering.

II. Agency.

74. Supervisors and enumerators were selected, as a rule, in municipalities from among the Government servants residing in the municipalities and in villages, from members of the *punchayet*, and from *patwuris* and *gurus*.

Classes from whom supervisors and enumerators were desired.

75. At the outset, supervisors and enumerators showed some reluctance in undertaking the work assigned to them. When they found it was compulsory and carried a chance of reward for merit, they worked hard and well, and generally showed a keen interest in their work. I was particularly surprised to find how marked this was in many cases.

Whether their duties were willingly undertaken.

76. One prosecution only was necessary in the Sudder Division, the prosecuted enumerator having refused to do his work. In the subdivisions there were no prosecutions, it being found sufficient to call upon the culprit to show cause why he should not be prosecuted.

Prosecutions, if any.

77. The duties of enumerators and supervisors involved no expenditure.

Pecuniary expenditure.

78. No paid census officers being employed, officers and clerks from the permanent staff were deputed to do the responsible work. One assistant for calculation or enumeration schedules was necessary. He was paid Rs. 20 per mensem.

Paid census officers.

Vide letter No. 767, dated 8th April 1891, from W. H. D'Oyly, Esq., Magistrate of Muzaffarpur to the address of the Census Superintendent.

III.· Attitude of the people.

79. Seeing that no evil results followed the last census, people were not alarmed at the present operations. They were for the most part simply uninterested and impassive.

IV. Results.

80. In the absence of the figures for each *thana* in the last census, no opinion can be given as to the perfect accuracy of the census. The general totals, however, are probably, at least approximately, correct. The decrease in Hajipur subdivision perhaps needs explanation. The number of postal orders paid through the treasury, averaging Rs. 30,000 per month, proves that emigration has been very considerable, chiefly to Calcutta and the tea districts. That very large numbers have been within the last few years in the habit of going yearly for some months to Calcutta and elsewhere, I had ascertained to be a fact when I was on my cold-weather tour. The figures in the other two subdivisions show a normal increase, and may be regarded as nearly exact.

Mr. Geidt, the Joint-Magistrate, was entrusted with the charge of the office work, and my thanks are due to him, and he deserves praise for the satisfactory way in which he, in spite of heavy work in other departments, conducted the operations.

Abstraction and tabulation.

81. The procedure followed in the operations of abstraction and tabulation in this district in the six months, April—September, is open to criticism in many points.

The initial weakness lay in the want of a fixed plan. A large number of circulars were issued by the Calcutta office, and successive methods of works (differing in material points) were ordered. A fair example of this is seen in three circulars, Nos. 42, 51, and 61.

This had naturally the effect of confusing those in charge and kept back to some extent the work. Had a fixed plan been ready early in April and remained unchanged, the efficiency of the work turned out would have been greatly increased.

Work was started in Muzaffarpur with full six gangs in April and continued till about the end of September. The training of such a large number of men was a great difficulty—a difficulty which was increased by the fact that the abstraction staff was largely recruited from uneducated enumerators, the majority of whom were totally unfit for the work. I am inclined to think that the gang working the full year would have turned out a much better work, as they could have been trained and managed more effectually.

The plan suggested by Mr. O'Donnell in his circular as to the advisability of beginning on the simplest abstraction sheet would have worked excellently in this district. In April a large number of men were dismissed as being unable to learn the work: a number left voluntarily. The fine register, too, was always a heavy one in this district. In the face of these difficulties it was natural that the abstraction of the more difficult sheets (I and XI) were full of errors. This would have been avoided had the plan suggested been in force.

82. As to the procedure followed in the abstraction itself, it would have been better had a number of schedules been abstracted by the same man in successive sheets. The natural objection to this is that the totals, after the first sheet was abstracted, would be fudged.

Abstraction.

But I do not think that the fudging would have been any greater than what actually took place, as in the actual working the abstractor of any sheet had before him the totals obtained by the abstractor of the former sheets.

83. Some of the tasks exacted were excessive; this specially was the case with sheets I and XI. The daily tasks laid down for these sheets were 1,666 and 1,250 ticks respectively. The clerks, at least of this district, were totally unable to do this. Had the tasks been 1,000 for sheet I and 800 for sheet XI, more efficient work would have resulted and a great amount of re-abstraction and fines saved. The tasks for sheet III might for rural tracts have been raised to 1,666: a reader I think should have been allowed for sheet XI.

Tasks.

84. The plan suggested, that the pay of the abstractors should be raised to Rs. 18, Rs. 6 being kept back till the work was found accurate on test would hardly have succeeded here. As it was, Rs. 12 was not enough to ensure first class work.

Pay.

85. The fact that the compilation took place in Calcutta gave rise to a certain amount of confusion. Had the three operations of abstraction, tabulation, and compilation taken place in the district itself, the work would without any doubt have gone on more smoothly, as confusion and loss of time was caused by papers being continually returned from Calcutta for correction. The gain in local knowledge, too, would have been something. For instance, papers were sent back here from Calcutta, as the four equivalent terms, Goar, Gop, Goala, and Ahir, were not understood.

Compiling staff.

86. The limit of adjustment was quite sufficient except in sheet XI. In fact it would perhaps have had no limit of adjustment for all sheets except XI—a margin of 1½ or 2 per cent.

Limit of adjustment.

87. The columns of sheet XI might, with advantage, be broader. In the test slips for sheets IV, X, XI, no separate columns for the number of castes were provided. The work of checking was made somewhat difficult by this.

Miscellaneous

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